

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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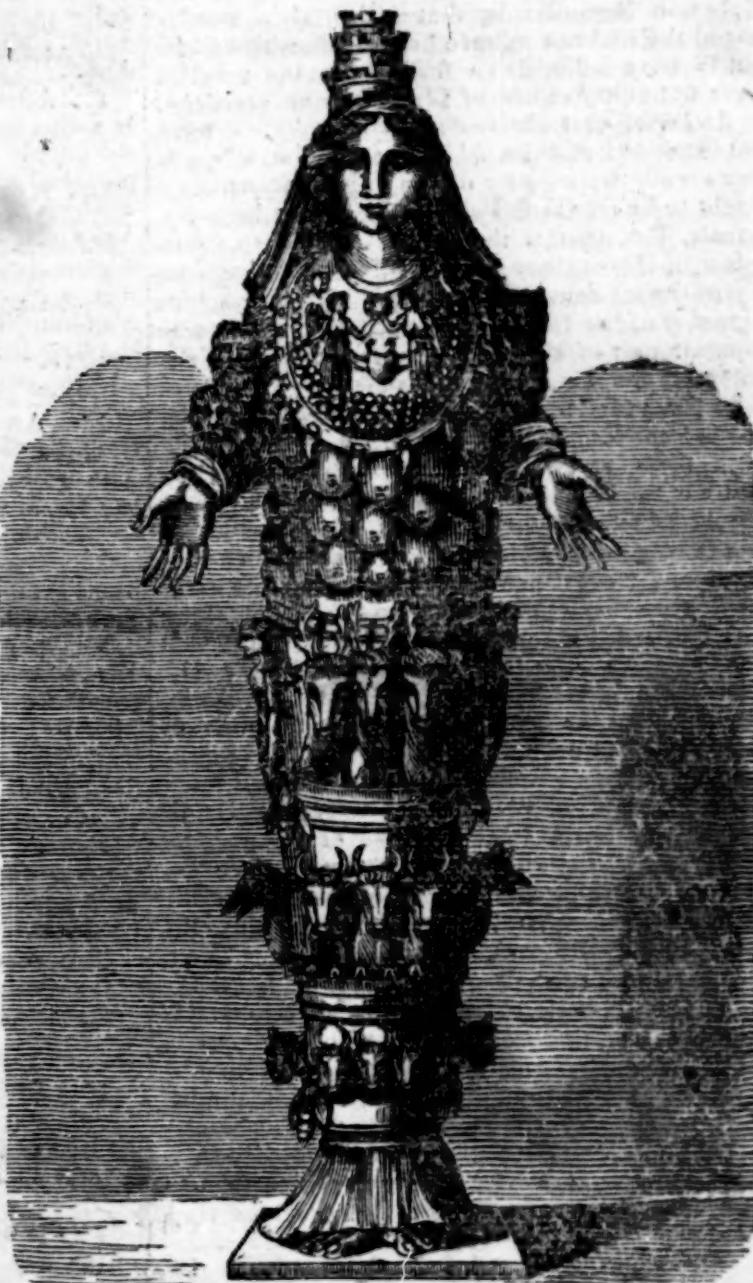
VOL. XII

DIANA OF THE EPHESIANS.

The accompanying cut represents the complete full-length image of the great Goddess Diana, from a celebrated statue at Rome. It is evidently an emblematical representation of the dependence of all creatures on what the heathens called the powers of nature, and was an attempt to symbolize the extensive blessings of Providence, which the idol is depicted as bestowing upon rationals and brutes, each in their respective stations. This kind of figure is drawn as many-breasted, which, in allegorical language, denotes that she possessed abundant fountains of nourishment. The turrets elevated upon her head, represent her peculiar guardianship over cities. Her breast-plate is a necklace of pearl, ornamented with the signs of the zodiac—pointing out the seasons of the year, throughout which Providence (or Nature according to the heathen system) continually dispenses its various bounties. In short, an attempt is made, in this celebrated image, to represent the whole order of natural things.

Diana was honored at Ephesus as one of the twelve superior deities. She was also called Hebe, Trivia, and Hecate, in Pagan mythology; the last name was applied to her in the infernal regions only. Upon earth she was named Diana, and was usually painted with a crescent on her head—a bow in her hand—and attired in a hunting garment. In the time of Isaiah and Jeremiah, this false deity was worshipped under the name of Meni, the goddess of months, or the moon, which Diana is known to represent in most of her natural offices; and in Deut. xxxiii. 14, we read "of the precious things put forth by the moon." This luminary was afterwards worshipped as the Queen of Heaven, (Jeremiah vii. 18, and xliv. 17, 18,) to whom cakes were offered, even by the Israelites, upon platforms at the corners of the streets, and at the doors, or upon the tops of houses.

Among the numerous strife and contentions to



which the preaching of the Gospel was exposed, one of the most remarkable was that raised by Demetrius, the Ephesian silversmith. He is described as making the silver shrines of Diana, and as complaining to his fellow craftsmen, whom he had assembled, that Paul had declared the workmanship of their hands to be no god; and that the craft was (Acts xix. 27,) not only "in danger

to be set at nought—but also, that the Temple of the Great Goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world" worshipped. "And when they heard these sayings, they were full of wrath, and cried out, Great is Diana of the Ephesians," which cry they continued for the space of two hours, upon learning that the offending apostles were Hebrews. At length the town Clerk or Recorder addressed them with "Ye men of Ephesus, what man of Ephesus is there, that knoweth not that the city of the Ephesians is a worshipper, or as the Greek word νεοπόντη more literally signifies, an overseer or guardian of the Jove fallen goddess Diana, or according to our translators, of the "great goddess Diana, and of the image which fell down from Jupiter." The meaning of the Ephesian Recorder is, that as they all acknowledged the idol not to have been made with hands, but to have fallen down from Jove, the apostles were not guilty either of blasphemy or sacrilege, in declaring that shrines made with hands were not Deities: and he adds, that if the stranger Jews really were guilty of any misdemeanor, they ought to be regularly indicted before the legal tribunals, but, that if the people wished to act in honor of Diana, they should call a general assembly of the citizens, to whom as a body, the guardianship of her temple belonged, and not to any separate part of them, such as the clamorous silversmith and his furious associates.

In the year 1602, an image was dug out of the ground in Monmouthshire, which, both by the form, dress, and inscription, appeared to be the figure of the Ephesian goddess. Camden thought it probable that there anciently was a temple of Diana where St. Paul's Church now stands, because of the great number of ox-skulls found upon digging up that church-yard, in the reign of the first Edward. Oxen, stags, and boars, it is well known, were sacrificed to this idol; and Dr. Woodward, in his letter to Sir Christopher Wren, observes, that he had in his collection tusks of boars, horns of oxen and of stags, and also representations of deer, and even of Diana herself upon the sacrificial vessels dug up near St. Paul's Church; likewise a small image of the goddess which was found at no great distance. We are also informed by an ancient manuscript in the Cotton Library, that in the time of Melitus, the first bishop of London, Ethelbert, king of Kent, built a church to the honor of St. Paul, upon the site where formerly stood a temple of Diana. It further states, that at this church, on the day of St. Paul's conversion, the multitude used to perform certain ceremonies, which evidently alluded to the worship of Diana, and that manors were held by the service of offering a doe or a buck at the high altar of the church upon those occasions. How should our youth adore that gracious God, who has not only preserved them from temptations to idolatry, but also granted them the means of knowing Him, whom to know is life eternal.

INFANT SCHOOLS.

A meeting has been held in Philadelphia to consider the expediency of establishing infant schools in that city; and resolutions were passed in favor of the proposition, and forming a committee to report at a future meeting.

Religious and Missionary.

SANDWICH ISLANDS.

TAUAI.

Extracts from Mr. Whitney's Journal.

April 2, 1826. Every Sabbath brings evidence of increasing attention to the word of God. Our large church was so completely filled, that it was with difficulty I could force a passage through the crowd, to the pulpit. Hundreds were obliged to remain without, and many, I fear, returned as ignorant of my message, as they were when they came. The attentive look, the falling tear, and deep solemnity wrought much upon my sensibility. With an awful view of myself and people, as in the presence of the Judge and Saviour of the world, I was permitted to speak with unusual freedom.

3. After Monthly Concert, I attended a weekly conference, held for the purpose of questioning the people as to their recollections of the sermons preached on the preceding Wednesday and on the Sabbath. It was not a little gratifying, to hear some of them repeat not only the text, but the divisions, and a considerable part of the body of the discourse. With pleasure I review these weekly conferences with my people, as affording some of the happiest moments of my life.

Address of the Governor.

12. An unusual number attended the lecture to-day, many more than could get into the house. The governor sent word to me that he wished to address them, which he did in a manner tender and pathetic.

The old man (probably not far from seventy,) rose, leaning on his staff, and said, "Brethren, friends, chiefs, and people, listen. I have a thought for you. I am about to go round the island with our teacher, to instruct our ignorant friends in the word of God. Some of you will go with me; others will stay here; but whether you stay or go, be strong in the good word. It is indeed good. I am glad that I have heard it. Let all of us attend to it with our hearts. You must encourage me, and I will encourage you. Pray for me, and I will pray for you; and when we meet again in this house, we will bless God for his goodness. Be strong."

This venerable chief seems to have no higher ambition than to be useful; and we feel it to be a great blessing to have his influence on our side.

Tour around the Island.

19. Left my family at an early hour, to accompany the chief and suite in tour of the Island. As he had left Waimea some days ago, I passed several villages without stopping, and found him at Taloa, about 15 miles from Waimea.

The people of this place were collected in front of the house, where the old chief lodged, in order to hear his instructions. With much propriety he addressed them from the words, "Jehovah is the true God; he is the living God, everlasting King. This God is our God forever and ever." After he had spoken about forty minutes, exposing the foolish superstitions of past years, and recommending the religion of Jehovah, he put these questions to them:—"Do you think with me? Will you forsake your old ways? Will you keep the Lord's

day? Will you not steal? Will you not commit adultery? Will you not kill?" To all of these inquiries appropriate answers were given by every one present. He then said,—"This is right. Return to your houses and eat, and in the cool of the day come again, and hear what our teacher has to say." He then prayed, affectionately commanding the people who were present, and all the chiefs and people of this and the other islands, together with their teachers, to God. After a long ceremony of shaking hands with men, women, and children, they retired. In the evening I found delightful employment in preaching from the words, "The Son of man came to seek and to save that which was lost."

21. Went in a canoe to Tipu, where I preached. As the road from Tipu to Huleia passes over a rugged cliff, we proceeded to that place also, in the canoe. Towards evening the people collected in multitudes to hear us. The chief occupying much time in his exhortations, I did not preach, but requested the people to come in the morning.

22. Soon after sunrise, I addressed a large company from the words, "Look unto me, all ye ends of the earth." Every eye was fixed, and almost every mouth was open, as if to catch the word as it fell from my lips. It is an unspeakable pleasure to preach to such a congregation. After service I could hardly get away from them, everyone seeming determined to shake hands with the stranger.

23. Sabbath. Very rainy; but the people came in from the neighboring villages, to attend service. Our house, a large one, was quite full.

Had a very pleasant hour with the governor, conversing on the subject mentioned on the 21st, [speaking of the king more frequently than of Jesus Christ.] With the simplicity of a child, and the earnestness of a scholar, he is ready to listen to every word of instruction.

24. The next village in our course was Wairua. Here we were not a little disappointed at seeing so few people. The schoolmaster, a worthy native, says he meets with much opposition, owing to the influence of the head-man of the place.

25. The schoolmaster followed me some distance, inquiring with tears, after the best means of securing the friendship of the people, and doing them good. He appeared to feel his own deficiency, and to rely on the only adequate source of strength.

We stopped a short time to examine the school, and requested the people to follow us to the next village, to which they very readily consented. Here the governor talked a long time, in a hot sun. In the cool of the day, they again assembled, and I preached to them. The multitude were very attentive.

In the evening, several called, who appeared truly desirous to come to the Saviour. I shall never forget the trembling anxiety, with which some of them said, "We have dark hearts; tell us what we must do."

26. Many of the people collected to give us their parting *aroha*. The head man, his wife, and several of the people accompanied us to the next village, Ania. As the sun was passing behind the western hills, the horn blew for worship. Never did I enjoy a more precious season, while dispensing the word of life. Never did a starving man

appear more anxious to gratify his appetite, than did my audience to understand what they heard. In the evening our house was thronged with the multitude inquiring, "What do these things mean?"—*Miss. Her.*

PALESTINE MISSION.

Letter from Mr. Goodell to the Editors of the Recorder and Telegraph, dated Beyroot, Nov. 16, 1826.

MESSRS. EDITORS—Yours of Dec. 22d, 1825, reached us safely Sept. 17th, 1826, together with the Recorders and other papers and pamphlets, which you had the goodness to send us, and for which you will accept our thanks. Similar favors will ever prove a rich cordial to us, so long as we remain in the wilderness, in a land of drought, and darkness, and death.

By our communications to the Board, you will have learned, before you receive this, something of the dealings of God towards this mission—something of the fears and successes which now attend our efforts.

One of those who give evidence of having passed from death unto life, is an Armenian priest, twenty-eight years of age, prepossessing in his manners, and, like most of his countrymen, intelligent, lively, and enterprising. He was formerly very vain and thoughtless, perfectly greedy of filthy lucre, impatient of contradiction, proud, and attended constantly by four or five servants whose sole business was to wash his feet, and to bring him his pipe, his coffee, and his various splendid robes. He now appears the reverse of all this—sober, humble, devoted to God, crucifying the flesh with its affections and lusts. His splendid robes and his library have been seized by his superiors in consequence of his renouncing his former faith; and he has recently lost much of his property through the fraudulent dealings of his partners in business, or of his debtors. But he says it is all right; it brings his sins to remembrance; for he obtained it all by priestly craft and lies, i. e. by pretending to pardon the sins of people, and to bestow upon them blessings by virtue of the holy places, which he had visited. It all came, and much of it has gone through the same channel—falsehood and deceit.

The change in him is so very striking, that he hardly seems like the same man. He now receives instruction and reproof like a little child; is very zealous and faithful in his endeavors to benefit others, especially his countrymen; and appears sincerely desirous of employing his strength, his life, and his all, for Christ and the souls of men. He has obtained some knowledge of the English language, since he has been with us, and may hereafter be useful as a translator, or as a corrector of the press in Turkish Armenian. It is true, he may have deceived us, or he himself may have been deceived by his own heart, and thus our fond hopes respecting him may be soon dashed to the ground. But we hope better things of him, even things which accompany salvation. And we daily pray, and we ask your prayers also, that he may be steadfast, unmoveable, always abounding in the work of the Lord; and that he may be to many of his countrymen what Philip was to Nathaniel—the means of bringing them to Christ. You will feel more deeply the importance of remembering

him and several others around us in your daily prayers, when I tell you that their liberty if not their lives, is now forfeited; and that, if they once fall into the hands of their blood thirsty enemies, their Bishops and Patriarchs, none but He who opened the prison doors for Peter, can save them.

We are all indeed in this country like a feeble flock, surrounded by ravening wolves; but the Lord is our shepherd; and through his tender, faithful, protecting care, we enjoy great quietness and peace, though we are in the midst of many snares, alarms, and dangers. May the denunciations of powerful Emirs and Patriarchs, the thunders of the Vatican, and the more terrible Firmans from Constantinople, obtained by various Christian sects, against our objects or against those connected with us, continue to have no other effect upon us in time to come, than they, through God's grace, have had in time past, viz. to add fervency to our prayers, and boldness and zeal to our labors.

We have great reason for gratitude and praise, that we have not been given up a prey to consuming terrors, that our life is not spent with sighing and grief, and that our eye is so seldom moistened except with the tear of thankfulness. The promises of God (which indeed are our only support) ordinarily appear to us unspeakably great and precious, and heaven oft-times seems to be not far from earth. Yours, &c.

W. GOODELL.

STATE OF RELIGION

WITHIN THE BOUNDS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, MAY, 1827.

The General Assembly would meet the expectations of their fellow Christians, by presenting them with a record of the afflictions and the triumphs of the church within their bounds, during the past year. The whole cannot be told; but enough can be told to awaken the tenderest sensibilities of the Christian's heart, and to excite mingled emotions of sorrow, gratitude, and joy.

In the picture which has been presented to the Assembly from the different sections of the church, there is a mixture of light and shade—good and evil alternately obtain: although they have reason to thank God that the indications of the progressive triumphs of Divine truth and grace, are strong and palpable, calculated to call into action the yet dormant energies of the church, and fill her mouth with songs of praise.

We shall first speak of the evils which exist.—From many places, we hear complaints of the extensive prevalence of immorality, under its different forms. Sabbath-breaking is particularly noticed as prevailing in almost every region of our country. We hear with pain of the contempt which is poured upon this holy day, by the driving of waggons and stages, the running of canal and steam boats, the opening of mails, the travelling of men of business and pleasure; by hunting, fishing, horse-racing, visiting, distilling, driving of cattle to market, and other practices equally incompatible with the sanctity of the day, and the good order of society. We record, however, with pleasure, the fact, that among the members of the mercantile community in some of our large cities, a reformation has taken place, and they refrain

from travelling in pursuit of their worldly business on this sacred day. It would rejoice the hearts of the Assembly, if their good example were universally followed by that extensive and influential class of our fellow-citizens.

The report of abounding intemperance is still heard from many sections of the church. From the north, the west, and the south, we heard the loudest complaints of the ravages of this destructive vice. And although in many places its progress has been partially arrested by the influence of moral, religious, and physical causes, we have to lament that it still exerts a desolating power over vast numbers in our land. When O when, shall man, "the glory of creation," cease to merge his high character and destinies in this sink of brutal defilement!

Profaneness still partially prevails, to dishonor its subjects, and insult the majesty of heaven, and gambling, that infatuating and destructive vice, is still maintaining its accursed sway over thousands of its hapless victims. By this remark we intend to condemn the practice of gambling by lottery, which, under the sanction of Legislative patronage, is, in several places within our bounds, encouraging a wild spirit of speculation, paralysing industry, and carrying disappointment, poverty, and sorrow, into many habitations.

Within the bounds of some of our Presbyteries, we hear of the industrious efforts of heretical teachers to propagate their pernicious tenets. The progress of evangelical truth is awakening the enmity and putting in array the forces of the Prince of Darkness. The church needs only be told of these signs of the times, to perceive the obligations which they impose, and the demands which they make upon her intellectual and moral resources. The day of spiritual conflict is approaching, and it becomes the church to stand ready to sustain her acquired glory, and to hold fast and defend the standard of the cross.

But we are called to notice evils of another kind. In some of the northern and southern, and in the greater part of the middle and western sections of our church, we hear complaints of the prevalence of lukewarmness, and a great want of evangelical zeal among the professed disciples of the Lord Jesus. The "spirit of slumber" seems to have deadened all their energies, and they are resting contented with the forms of religion, without feeling its vivifying power. As an effect of this, they are found conforming to the world, in its fashionable amusements, frequenting the theatre and the ball-room, and yielding to the spirit of strife, whose deadly influence resists the impulses of the Holy Ghost, and is calculated to banish him forever from their hearts. Over such we mourn and our prayer is, that the Spirit of the Lord would breathe upon them and cause them again to live—"Awake O north wind, and come thou south, and blow upon these parts of the garden, that the spices thereof may flow out."

In surveying the destitute settlements which are without the regular ministration of the Gospel, the remote northern parts of the State of New York, the State of Ohio, Indiana, Alabama, Mississippi, Missouri, Georgia, and Kentucky, present themselves in mournful array before us. For although in all these, there are some regular, faithful ministers of Christ, there is an immense territory lying waste without labourers to cultivate it. Now and

then, a travelling missionary scatters the seed of the kingdom. But having none to succeed him, the fruit of his toil is blasted for want of efficient cultivation. Of this we have painful evidence in the fact, that within the limits of a single Presbytery in the Synod of Indiana, five churches have become extinct during the last year, from this cause. The present destitute condition of those extensive western regions, and the rapidly increasing population, which far surpasses the increase of ministers, furnish pressing motives to exertion and prayer on the part of the churches, that the laborers may be multiplied, and that these thousands of our fellow sinners may not be left to perish for want of the bread and the water of life. *They are our brethren, and they cry to us for help.* Let us not be deaf to their entreaties, lest "their cries enter into the ears of the Lord of Sabaoth," and he come and smite us with a curse.

But from these scenes of moral darkness, on which the heart of the Christian dwells with pain, we turn your attention to more enlivening details. From "the lion's den and the mountains of the leopards," we would invite you to come along with us to the peaceful habitation of the Saviour, and enjoy the holy pleasure which springs from the contemplation of his presence, and the wonderful works of his grace.

In enumerating the blessings of the past year, the Assembly would notice with thankfulness the growing spirit of pious and benevolent enterprise. *Bible, Tract, Missionary and Education Societies* are multiplying in almost every section of our church, and increasing in efficiency and usefulness. The *American Home Missionary Society* has been conducting its operations during the past year with augmented success. The *Pennsylvania Home Missionary Society* has also been laboring in the same good cause. Christians seem to be rising to the fulfilment of their Master's command, and engaging with an active zeal in the work of preaching the Gospel to every creature. A noble liberality in furnishing means for the support and extension of benevolent institutions prevails. The cause of Christ is drawing contributions from every department in society. And it is matter of gratulation that professional men of high character and standing, are becoming more decidedly the patrons of these efficient charities.

Bible Classes are to be found throughout a large portion of our churches, and have been greatly blessed as a means of instruction and conversion. As nurseries of truth and piety, they deserve to be tenderly cherished and faithfully sustained.

The system of *Sabbath School* instruction is extending its healing influence over our land, and from many of our churches is receiving a liberal patronage. The *American Sunday School Union*, concentrated in the city of Philadelphia, is in successful progress, and promises to be a rich and lasting blessing to our country, and the church of God. To recommend it to the prayers, and the vigorous cooperation of all our churches, it needs only be stated, that in their last annual report, the managers inform their patrons, that from correct sources, they are able to number upwards of *fourteen hundred* souls, including teachers and pupils, who have been hopefully converted by the instrumentality of Schools in their connexion, since the origins of their institution in 1818. Men

of rank and influence are lending a helping hand to this benevolent enterprize. Let this work of pious charity proceed—Heaven shall recompense its deeds of mercy.

As associated with these religious and benevolent institutions, and contributing to their spiritual effects, is the *Monthly Concert for Prayer*, which appears to be extensively observed. Other meetings for prayer and conference are multiplying, and giving expansion to the labors of Christian benevolence. Indeed, the spirit of prayer is the very spirit of Christian effort, and breathes its hallowed influence over every institution which has for its object the glory of God and the salvation of men. The Assembly would look forward to the day when the voice of prayer shall be heard from every dwelling, and when our Concerts for Prayer shall be crowded with the sons and daughters of the Almighty, invoking the effusions of the Holy Ghost on all the inhabitants of our guilty world.

The cause of *seamen* continues to receive a liberal and increasing patronage in our great commercial cities. In Charleston, Baltimore, Philadelphia and New-York, the friends of piety continue to labor with unabated zeal, for the Salvation of this long neglected portion of our race.—The *American Seaman's Friend Society* is noticed as an important engine in contributing to their spiritual welfare. They ask, and the Assembly would ask for them, the prayers of all the churches.

But while the Assembly would rejoice and bless God for sustaining, and multiplying, and giving increased action to the benevolent institutions within our church, and throughout our land, they have still higher grounds of joy and gratitude to the Head of the church, for the showers of divine grace, with which their Zion has been favored during the past year. The Holy Ghost, like a mighty rushing wind, has descended and rested on many assemblies, and by his all-conquering energy has subdued many stout hearts which were fraught with enmity against God, and the Gospel of his grace. The past year has been emphatically a year of *revivals*. To enumerate all the towns and congregations on which God has poured out his Holy Spirit, would swell our report beyond its assigned limits. Suffice it to say, that upwards of *twenty Presbyteries* have participated, in a greater or less degree, in the refreshing showers with which God has been watering his church. Within the bounds of the *Synod of Gennessee*, we may mention the Presbyteries of Rochester and Buffalo. In the *Synod of Geneva*, the Presbyteries of Bath, Geneva, Onondaga and Cayuga. In Onondaga, from 4 to 500 have been added to the church, and in Cayuga, about 900. In the *Synod of Albany*, the Presbyteries of Columbia, Champlain, Londonderry, Troy, Ogdensburg and Oneida. The last two have been most signally visited. In Oneida, 1300 are reported to have joined the church, and in the Presbyteries of Oneida and Ogdensburg, *some thousands* are enumerated as the hopeful subjects of converting grace. In the *Synod of New-York*, refreshing influences have descended on portions of the Presbyteries of Long-Island, North River, Hudson, and the first Presbytery of New-York. In the *Synod of New-Jersey*, on the Presbyteries of New-Brunswick and Elizabethtown. In the *Synod of Philadelphia*,

on a few of the churches within the Presbyteries of Philadelphia, Carlisle and Baltimore. In the city of Baltimore, a good work is now in progress in the first and second churches. In the *Synod of Kentucky*, the Presbytery of Transylvania has been signally blessed. In the midst of other trophies of converting grace, they have to record the hopeful conversion of the Teacher and several of the pupils in the Institution for the Deaf and Dumb within their limits. In the *Synod of South Carolina and Georgia*, the Presbyteries of Orange, Fayetteville, Georgia, Union and Hopewell, have been more or less favored. The two last have had the greatest additions to their communion, and the Lord is still carrying on his glorious work in the midst of them.

For all that the Lord has thus been doing, and is contiguously to do for Zion, the Assembly would rejoice and give thanks to his holy name. And it is their fervent prayer that while God is working for the advancement of his glory, and the salvation of souls, those who are called to co-operate with him, may be richly endued with the spirit of wisdom, of grace, and of a sound mind, that the work may not be marred by human imperfection, but that the building of God may rise with symmetry and grandeur towards its summit in the heavens.

Upon several of our Colleges, the Spirit has been poured out. Centre College, in Kentucky, Athens, in Georgia, and Dickinson, in Pennsylvania, have all participated more or less in the spiritual bounty of heaven's converting grace.

Our *Theological Seminaries* continue to receive the liberal support of the friends of sound learning and vital godliness. From these fountains, streams are issued to water our parched land, and make glad the city of our God. The number of efficient ministers is increasing, and our prayer is that they may increase an hundred fold, until every destitute region of our world shall be supplied, and every ear be greeted with the voice of the messengers of salvation.

To the memory of our brethren* who have rested from their labors since the last meeting, we would here pause to consecrate a monument of fraternal affection. By the Master's order, they have been taken from our ranks, and their departure admonishes us to increase exertions before the night of death cometh when no man can work.

From some of our sister churches in correspondence with us, reports have been received. The *General Association of Connecticut*, although laboring under many discouragements, are still cheered by the manifestations of the divine favor in the prosperity of their benevolent institutions and in the progress of revivals throughout many of their churches.

From the *General Association of Massachusetts* the reports are highly animating. There have

* Rev'd Abner Towne, of the Presbytery of Oneida; James Southworth, do. do.; Cyrus Downs, Otsego Presbytery; Samuel P. Williams, Newburyport, do.; William Arthur, Lancaster, do.; Matthew Lyle, Hanover, do.; Angus Diarmed, Fayetteville, do.; Amzi Armstrong, D. D. Newark, do.; Lyman Whitney, West Lexington do.; Samuel Davies Hoge, Athens, do.; James Adams, Richland, do.; David Phillips, Muhlenburg, do.; Samuel C. Caldwell, Mecklenburg do.; James Hall, D. D. Concord, do.; Wm. F. Watts Wm. Willson, Harmony, do.

been, in many places, powerful revivals during the past year. In the city of Boston and Berkshire county particularly, the Lord has been marching through the midst of his churches, and nearly 800 souls are numbered among the fruits of his reviving grace. We should rejoice with our eastern brethren in this testimony of God's grace to the cause of evangelical truth.

The reports from the *Reformed Dutch Church* are encouraging. Revivals exist in a few of their congregations. The cause of Domestic Missions is receiving additional support, and their Theological Seminary is well sustained, and promises to be a lasting blessing to their church.

From the other ecclesiastical bodies in connexion with us, no reports have been received.

In closing this narrative, the Assembly would remark, that their present session has been to them, one of peculiar and solemn interest. They have had the wonderful doings of God spread before their eyes, and while they have been excited to mourn for the remaining desolations of Zion, their hearts have been made to rejoice in the triumphs of redeeming grace. Called upon by the signal movements of Jehovah's providence and love towards them and the churches under their care, the General Assembly appropriated an entire day during their session, to the solemn duties of *thanksgiving, humiliation and prayer*. As the representatives of the Presbyterian church in the United States, they endeavored to bring the whole interests of that church before the throne of grace and in the name of their ascended Saviour, to plead for additional tokens of his mercy on her behalf. It was a day of mingled sorrow and joy to their hearts. It was a day which they would wish to record, as the commencement of a new era in the history of their ecclesiastical proceedings, and which, from the evident indications of the presence of the Holy Ghost, they humbly trust will shed a benign influence over the character and transactions of that body for years to come.

Brethren, pray for us, and for yourselves, and for the whole church of God. It is a day of hope in relation to the souls of men. The hour of the world's redemption draweth near, when nations shall be born at once, and when the whole earth shall be full of the glory of the Saviour.—May the good Lord hasten forward the long expected hour, and let our united cry be, "Even so come Lord Jesus come quickly.—Amen."

By order of the Assembly,

E. S. ELY, *Stated Clerk.*

MASSACHUSETTS SABBATH SCHOOL UNION.

EXTRACT FROM THE REPORT.

The time has arrived when arguments to prove the utility of the Sabbath School instruction are almost as unnecessary as to labour to show that it is from the sun we derive the light of day.

God in his holy providence, has so indelibly set the seal of his approbation on Sabbath Schools, that the most skeptical have become believing; opposers have begun to imitate, or in sullen silence to foster that spirit, which filled the breasts of the Scribes and Pharisees, when "they communed, one with another, what they might do to Jesus." Already do we see unfolding what Isaiah beheld

in prophetic vision, "A little one shall become a thousand, and a small one a strong nation."

Never did our American Zion witness a day like the present; and we have reason devoutly and humbly to bless God, for putting it into the hearts of his children to establish Sabbath Schools, and for so abundantly blessing them, and affording such ample evidence that they have been one efficient instrument, in producing this overflow of spiritual life and health.

Since our last Report the number of Auxiliaries has increased, say 120. The whole number of Schools existing at present in connexion with our Union, (an Auxiliary embracing several schools in some cases,) is over 200, conducted by 186 Superintendents, 2579 Teachers, and containing 20,714 Scholars.

From past experience and very particularly from the Reports of the present year, it is apparent, that the employment of Agents has been among the most efficient means to improve the system of Sabbath School instruction where enjoyed, and to extend its benefits to those who have been without its benign influence. Almost every Report teems with proof of the good accomplished through their instrumentality, and evinces a new vigor in all their operations, inspired through their labors. The first year of our operations, seven were employed. The present year the Committee on Agencies have employed 24 for the term of five weeks, from whose efforts much good may be expected to result. Your Managers have considered the employment of a permanent Agent an event ardently to be desired, and trust that Providence will so favor their views in this respect, and so bless their efforts, that they shall be enabled to accomplish it ere long: and they would here respectfully propose to the Superintendents and Teachers of those schools which have customarily made contributions for various objects, that they should for the year to come, devote the sums thus obtained, for this purpose, and, as speedily as practicable, advise the Secretary what the sum has been the past year, in all cases where they sanction this plan. Should the sum thus collected, be more than adequate for the support of an Agent, then the surplus pro rata with the amount received from each, shall be invested in books from the Sunday School Depository, and the books forwarded in their respective proportions to each school thus contributing.

Respecting the great amount of good likely to result, nay in the ordinary course of Providence, certain to result from the employment of a competent Agent to take the supervision of the whole of the schools, facts might be adduced in the history of other Unions, did our limits permit.

Libraries have been established in most of the Auxiliaries, and their Reports are loaded with testimony to the good effects produced, both in securing punctual attendance, in stimulating to greater effort, and in becoming a much more useful reward of merit than the redeeming of tickets with money, or the gratuitous distribution of books.

As it regards the system of instruction, the plan of limited lessons is becoming generally adopted, and is decidedly preferable to the old plan of straining the memory, without cultivating the mind and improving the heart. Several things might be suggested under this head, but the Reports re-

ceived indicate greater knowledge and more devotedness to the subject, by the superintendents and teachers of several Auxiliaries, than some of your Managers have given.

It may be well cursorily to mention, as subjects intimately connected with the prosperity of individual schools, frequent visiting, much meditation and prayer in connexion with the lessons for the coming Sabbath; special remembrance of individuals under serious impressions, and frequent visits to such; punctual attendance on all the teachers' meetings for business, and especially as a matter of vital importance, a strict observance of the Sabbath School Teacher's Concert for Prayer, recommended by the American Union to be held on the second Monday evening of each month. On this point we would refer you to the Report of the Springfield Sabbath School. We would also just mention the fact, that in a school where this concert has been observed more punctually than in any other in the city, there have been it is hoped, many cases of genuine conversion during the past year.

To civilians, statesmen, patriots, there might be arguments adduced to show that the cause of Sabbath Schools is intimately connected with, and contributes most largely to the happiness, and lays a broad and deep foundation for the permanent security and healthfulness of our country and her institutions.

But in view of what remains to be done, it is to the *Christian* we appeal, and call upon those who are already engaged in this blessed work, to redouble their diligence, and to press onward in this cause of Christ and of souls.

And to those who have yet taken no part nor lot in this matter, we would respectfully invite their attention to the conversation of our Saviour with Simon. What did he require of him? Notwithstanding his strong and thrice repeated asseveration of love—*action*.—"Feed my lambs." And as when on earth he put this question, to whom, more emphatically than to you, is it now reiterated by His Providence and by His Spirit? "Why stand ye here all the day idle?"

AMERICAN EDUCATION SOCIETY.

From the Boston Recorder we learn that this Society held its annual meeting for business on Monday, at 4 P. M. The officers of last year were re-elected, except that the Hon. Samuel Hubbard was chosen President, in the place of the Hon. William Phillips, deceased. A delegation from the Presbyterian Education Society was present, and the union of that Society with this as a Branch Society was consummated. The delegation were Rev. Messrs. Hamilton and Patton, and E. Lord, Esq. In consequence of this Union, a large number of new members were elected; and the constitution was so altered as to enlarge the number of Directors from 9 to 13, the number 5 still forming a quorum. The new Directors chosen, are John Tappan, Esq. of Boston, Arthur Tappan, Esq. and Rev. G. Spring, D. D. of New-York, and Hon. John C. Smith of Connecticut. The constitution was also amended, so as to give

the election of Secretary to the Society, instead of the Directors. The meetings of the Society are no longer confined to Boston, but may be appointed at other places by the Directors.

Eleventh Annual Report abridged.

The Report commenced with a tribute of respect to the memory of Lieut. Governor Phillips, whose remains lay unburied at the time of the meeting; and with a solemn recognition of our dependence on God.

Subjects of patronage the past year.—The number received since the last annual meeting, is 35. The whole number assisted by the funds during the year, 156.

They have been pursuing their studies in the following Institutions: 28 in Amherst, 25 in Yale, 19 in Middlebury, 14 in Williams, 13 in Dartmouth, 9 in Union, 7 in Hamilton—Colleges; 2 in Brown University, 1 in Vermont University, 1 in Waterville College, 1 in Washington College, in Connecticut, 1 in Columbian College, District of Columbia, and 1 in the University of Georgia: 29 have been pursuing studies preparatory to entering college in eight different academies.

Results of past efforts.—The whole number of young men to whom appropriations have been made since the foundation of the Society in 1815, is five hundred and seventy-six. They have resided in nineteen or twenty states; and have pursued their studies at as many colleges, and at more than forty academies. Some have been aided only for a few months, and others during the whole course of their academic studies.

The Secretary has paid particular attention to the results of past efforts, which it is very difficult to ascertain with accuracy. Yet the information which he has received, in addition to what the Directors before possessed, enables them to communicate the following statement of facts.—Of those who have been patronized by the Society from its commencement, 78 have been settled as *Pastors of Churches*, in 14 different States; all of whom, it is believed, yet sustain that office, except 4 or 5 who have died or been dismissed. Six or seven have devoted themselves to the work of *Foreign Missionaries*; two of these, the lamented Moseley and Chapman, have already ceased from their labors, and their bodies lie buried far in the wilderness of America. Four have been ordained as *Evangelists*, and 6 others as *Domestic Missionaries*. Thirty-three are preaching as *Licentiates and Candidates* for settlement; seven are *Licentiates*, and at the same time *Instructors* of youth; and two others who have received ordination, have been called to stations of great usefulness, in connexion with two of the largest *Benevolent Societies* in the country. Thus it is ascertained, that of those whom the Society has assisted since its formation only twelve years ago, ONE HUNDRED AND THIRTY-SEVEN have become preachers of the Gospel. Their voice is heard every Sabbath day, by thousands and tens of thousands of immortal beings in various and remote portions of our own land, and by hundreds in pagan lands. Some of them have been blessed with revivals of religion; and every year swells the number of those who will regard them forever, as the instruments, under God, of their salvation. Forty-five are em-

ployed as *Teachers*, four as professors or tutors in Colleges, and the remaining number, for the most part, as instructors, for a time, of academies.

Not far from half of the whole number who have received aid from the society are now in various stages of their preparatory studies. About one hundred and fifty are in academies and colleges, as has been mentioned already. Between sixty and seventy are members of various Theological Seminaries and several others are attending to theological studies under the direction of private ministers. From twenty to thirty it is expected will finish their preparatory course and commence preaching the present year.

Funds.—The amount of donations and of other sources of disposable income during the year, as appears from the Treasurer's Report, is \$13,428 90. The amount of expenditures is \$12,003 00. About sixty scholarships of one thousand dollars each, have been subscribed, part of them payable in five years, and a large part has already been paid into the hands of the Treasurer on account of them. The beneficiaries have earned above \$4000.

AMERICAN TRACT SOCIETY AT BOSTON:

The branch of this Society which is located in Massachusetts, held its annual meeting on Wednesday evening last. The contributions and receipts in the past year have been very considerable, amounting to about ten thousand five hundred dollars. Several instances were named in which most valuable effects had followed the distribution of Tracts. One was of a very striking character. A young man of most obstinately infidel principles, a student in the Military Academy at West Point, and who had set at naught and ridiculed all arguments in favour of revealed religion, was effectually renovated in sentiment and moral character, by reading the tract, entitled, "The Death-Bed of a Free Thinker." A fellow-student, who did not consider himself a real christian, but who so far admitted the truth of revealed religion as to be shocked with the daring unbelief and hardness of heart of the student first named; placed in his chamber this tract. He read it attentively. It produced in his mind a most powerful sensation, which issued in his genuine conversion. He became exceedingly anxious to find the friend, who had secretly dropped in his chamber this tract; for he wished to express to him his gratitude. On being told his name, he affectionately visited him, and urged him to become a cordial friend to Christ. His earnest and repeated exhortations were rendered effectual to the conversion of his friend. They are now both rejoicing in their Redeemer, and both are studying with a view to the Christian ministry. At this meeting it was proposed, as there were probably in the city at least one hundred ministers of the gospel from different places, that each should purchase, for distribution among his people, one dollar's worth of Tracts, at the Depository; and at the same time, a gentleman who was present made known, through a minister on the spot, that all who would purchase the dollar's worth named, should receive another dollar's worth gratis, for which he would pay. Several spirited addresses were delivered at this meeting.—*Watchman*,

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 9, 1827.

SECTARIAN INTOLERANCE.

We are right and our neighbors wrong, is pretty uniformly the verdict of men, when they are allowed to be their own court and jury. This has ever been, and it may safely be prognosticated ever will be, the course of their decisions, particularly on matters of opinion and conscience—matters which belong exclusively “*in foro conscientiae*;” where from the fair and rational rules of logic, men are allowed to be their own judges. Such subjects as are from their nature left open for opinion and speculation, which are to be decided by each individual between himself and his conscience, are brought to the right tribunal when brought to the “court of conscience.” But the lawful jurisdiction of this tribunal, the extent of its powers, the subjects upon whom the authority of its decisions shall be binding, is the question which has in times past agitated the world, and about which, among other things, the world is now undergoing a reform. That “we ourselves are right,” is a question in which time has not yet effected much change; but that “our neighbors are therefore wrong,” and have no business with their own opinion, is an antique notion—or ought to be. It is with the latter clause that reform has been busy.

There was an age when this internal tribunal was not only umpire over the consciences and opinions of other men, but over their wills, their rights, their property and their lives. Nor did the world’s masters, for men then were slaves, in the madness of their ignorance, think they had discharged their duty in sitting in judgment over the consciences of their fellows; they proceeded to put their judgments in execution. Not by the force of persuasion on their hearts, nor conviction on their understandings, nor solely by tyrannical extortions and levies on their property and rights—but by levies on the blood and lives of men, by communities, sects and parties. But those monstrous experiments, by which the earth’s sods have drunk deep of the blood of mortals, and her winds been strown with their ashes, to learn the world and its tyrants too late, that “might is not right,” that men’s wills are not to be bridled, nor their consciences reached by fire and sword, are too amply chronicled in the history of man to need further reference. The age of knowledge was then in its infancy, or the age of ignorance in its dotage—or rather they held disputed sway: and such a doctrine was worthy such an anarchy.

But the world as it has grown older has grown better, and the creations of such an age are fast fading away. The tyrant’s rule of right then set up, so far as it pretended to adjudicate over the personal and political immunities of others, has long since given way for better laws and better tribunals—and intellectual tyranny is fast growing unpopular. Yet we have a little of the same spirit of intolerance, though without the power of becoming mischievous to our fellow-men, by putting our tyranny in practice, in what is popularly termed *sectarianism*. Which, if we

may venture at a definition, means nothing more nor less, than that dogmatical spirit of self-infallibility, whose language is at the head of these remarks. It is in religion the upholding of *our own tenets*, on matters of opinion and conscience, in exclusion of other men’s—the proclaiming of *our own sect*, as the *only true fold of Christ*—*our own church*, as the *only true access to heaven*—acclamation for ourselves, and denunciation for others, in the same breath—the sitting in judgment, in short, on matters of opinion, over the understandings and consciences of the world.

On “*matters of opinion*,” we say: There are in religion *matters of demonstration*, which among rational creatures are of universal assent, and no longer open for speculation or doubt. All sects of Christians are agreed on certain great cardinal points: but one triune and holy God receives their common adorations—they accede through a common Mediator—acknowledge and abide by a common Revelation—aim at a common Heaven. There are other points of manner and form, questions pertaining to the *when*, the *where*, *how* and *by whom*, which are matters of speculation and opinion. And for proof of this, we refer to the fact that Christendom has long since gone into a division on the subject. Now on such questions we have assented to the position that every man should be his own judge, and his own conscience his tribunal; and if his judgment accord with the current of decisions in like cases, we give sanction to half of it, because as no one else can be a judge, there is no appeal—and on the latter half, we have already commented. That every Christian should stand firm to his conviction of the truth is every where enjoined. But the injunction no where goes so far as to require of us to denounce the faith of others. No sect of Christians were ever frightened out of their faith, much less terrified into the adoption of that of their denunciators.

Subject to the foregoing strictures, we intend to sit in judgment on ourselves for a few moments—not on our neighbours, any farther than they may be unavoidably implicated in a statement of facts,—for the purpose of seeing wherein our practice has conformed to our doctrine and where not. *Where not*, is perhaps more accurately within the information of our neighbours who have taken better note—wherein it has, we have doubtless taken better care to remember. We believe (still mindful that we are *our own jury*) that, though firmly attached to the articles of our faith, as we always intend to be, and would have all others be, we *have not* proclaimed our own creed to the *exclusion* of others. But that, on the other hand, impressed in the sincerity of our hearts, that our distinctions are such as lie on the surface, and do not penetrate into the essence and elements of our belief, and such as need not impede a communion of feeling and concert of effort among christians, we have made advances toward an intercourse more social—an intercourse in which external forms of worship, those peculiarities which lie in *carte* (upon the bark,) should be merged in mightier considerations, and sunk to their true insignificance.—A social compact more becoming those who, be their distinctions on other points what they may,

draw on a common fountain of love, and grace, and sue through a common Intercessor, for an interest in the same Heaven.

Such overtures for a common submission and forgetfulness of our distinctions we do pretend has been made by that class of Christians to which we belong, and whose faith we have advocated. And this our Christian brethren who think differently from us, have not denied; for by some they have been accepted and kindly reciprocated—while others have declined the offer. Without, we hope, any selfish or sinister motives, we have offered to unite with all who love the prosperity of the Redeemer's kingdom, in furnishing a perishing world with the Bible without note or comment, pure and unadulterated as it came from Heaven, and in the dissemination of evangelical truth and piety by the distribution of religious tracts. It is among the fundamental principles of the National Bible and Tract Societies, and an object aimed at in the structure of their constitutions, that they can never be made instruments for upholding sectarian peculiarities. The studied caution manifested by the projectors of the American Tract Society, in so framing it that it should exclude all sectarian interests, and present one common avenue of doing good to all denominations, has been a feature of general admiration and remark.

The right hand of fellowship has been extended to our brethren of all denominations in our National Union of efforts to train up the rising generation in the nurture and admonition of the Lord, in the nursery of Sabbath Schools.

To a partial extent these approaches towards a union of feeling and concert of action, have been mutual and reciprocal. But in view of the insignificance of the obstacles which intervene, it is with no common pain and feeling that we are compelled to cry out on the reluctance manifested by all of us.

Episcopalians, Baptists, and Methodists have each and separately, gone out from the plan of the National Society, and instituted distinct Tract societies of their own, for the declared purpose of upholding the peculiar tenets of their own denominations. "If we do not entirely misjudge, (says a brother Editor,) more, and more powerful causes are now in operation to fix the boundaries between the *external organization* of denominations, than have ever been in our country. If separate Colleges—separate Theological Seminaries—separate Publications—separate Missionary and Tract Societies, tend to define boundaries, they will be defined." We do not look for unanimity of sentiment, and an amalgamation of sects, so long as the mind of man is composed of the same heterogeneous elements as now. But we do look for the period when an ingenuous spirit of tolerance, a pervading wish for "peace on earth and good will toward men," shall unite in harmony all Christians—when the "devil's telescope, prejudice," shall drop from before their eyes, and they shall be able with a clear vision to see the distinction between form and substance,—the manner, and the matter.

PRINCETON SEMINARY.

The Rev. Joshua T. Russell, one of the agents appointed by the Assembly to solicit donations for the

Seminary at Princeton, has recently obtained, besides some smaller donations, twenty subscriptions of \$200 each in the city of New-York.

Two new Scholarships have been founded; one by Mr. James Anderson of New-York; the other by Mr. Anthony Kennedy of Frankfort, Penn. by \$2,500 each.

The Rev. Dr. James Hall, of Iredell County, N. C. lately deceased, has devised in his will to the Directors of the Theological Seminary in Princeton, a tract of land of two hundred and fifty acres, in the western part of the State of Tennessee, which land and the profits arising from it, are to be added to and to be used for the permanent fund in said Seminary.

The number of Students now in connexion with the Seminary is 91.

The Board have adopted a form of Certificate to be given to the students, who complete the whole course prescribed in the Plan; and have procured a suitable plate.

At the close of the summer sessions this certificate was conferred on twenty-four young men, who had finished the whole course prescribed in the Plan, and passed with approbation an examination before a committee of the Board.

AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE.

The General Assembly of the Presbyterian Church, having carefully examined the Constitution, Preambles and Plans of this Society—

Resolved, That this Assembly approve the object of the American Society for the Promotion of Temperance.

Resolved, That it be earnestly recommended to the Presbyteries and Congregations under our care, to co-operate with the friends of this Society in extending its principles throughout our country.

For the Religious Intelligencer.

THE PROPER PLACE OF THE WORLD IN OUR AFFECTIONS.

It appears to be the design of some men to unsettle the principles of human conduct. All that part of religion which consists in a tender regard for the future interests of men, they are disposed to term enthusiasm, and affect to despise the deluded subject of extraordinary divine influences. They delight to present piety in the indefinite aspect of worldly honesty, morality and happiness. He who is fair in his dealings, diligent in his concerns, and cheerful in all his circumstances, is to be highly applauded as an example of eminent piety. He may entertain erroneous sentiments, but he is sincere in his principles, and God can certainly make no higher requisition.—Observe the conversation of such men from time to time, and you will find them continually dwelling upon the goodness and mercy of God in scattering around them so many rich blessings, and wondering that ministers do not oftener exhort their people to enjoy the good things of this life—this is the amount of their piety. They have not learned to regulate themselves entirely by the strict principles of Christian economy.

There is another class of men who carry their opinions to an opposite extreme. To them religion is pure feeling. Strong zeal in the cause of saving men; disgust of worldly pleasures and employments, and incessant excitement of mind, constitute the piety which men owe to God, as if this life were merely

a condition of trial, and their entrance upon a future state a second infancy, in which the strength of mind here attained is to be of no account.

It is not difficult to discover the foundation of the errors of these two classes of men. Their mistake does not consist entirely nor indeed principally in particular differences which distinguish them, but in a stubborn partiality for favorite sentiments, which though scriptural, do not admit of an exclusive construction. He who tells me that I ought to enjoy the gifts of God's goodness, does not err, I am required to receive them with thankfulness; but the moment he steps beyond this, and makes it the essence of religion, he ventures too near the precipice, and I dare not follow. He who teaches me to "set my affections up on things above, and not upon things which are on the earth," enforces a scriptural injunction; but when he tells me that a heavenly mind is incompatible with the pleasures of earth, he leads me to "despise the riches of" a Father's "goodness." This is a fair representation of the extremes to which men wander. They forget that "man must not live by bread alone, but by every word that proceedeth out of the mouth of God," that is, by every thing which God has ordained for the sustenance of life.

Our whole duty is included in love. But is love a simple or compound exercise? I do not mean in the philosophical sense of the terms; I put the question to the common sense and habitual practice of men. The love you bear for your friend, requires you to exhibit kindness, self-denial, respect, confidence, and to perform the various offices corresponding with circumstances. But you can never prove the sincerity of your attachment by the most diligent performance of any one office, while you neglect others. You would not think of demanding warm attachment from one to whom you had not been kind, attentive, and respectful, merely upon the ground that you had occasionally reposed confidence in his judgment or his honor; nor would you esteem his friendship more than speciousness, who at one moment would tender respect and at another refuse a kind office. The rule, of friendship between man and his fellow are definitely ascertained; and no one finds it difficult to determine the character of his conduct; there is on this point no variety of sentiment. An insult, a neglect, an injury, are instantly recognized and condemned; an act of tenderness, an attention, a favor, are as readily applauded, and no one hesitates to say that all these are essential to true friendship. But in religion man must judge differently: he would despise himself for treating with all the confidence and familiarity of a true friend, one whose claims rested only upon the performance of a single act, while in other respects he carried the aspect of indifference or hostility, he would esteem it the height of folly to admit such a man into the free participation of his choicest pleasures, or to an acquaintance with his purposes and wishes; but when you express a fear that God will not accept your partial services, He is too merciful to punish the creatures of his power, it would be inconsistent with the excellence of his character, and destroy at once all confidence in his goodness. *His ways are above our ways, and his thoughts above our thoughts. It is because he is God and not man that we are not consumed.* But does divinity so transform this attribute of mercy, as to render that, which in us would be a mark of weakness and credulity, the most exalted and amiable property of God's character? Could he honorably exhibit himself in a manner which our moral sense cannot approve in our dealings with men? He is indeed infinitely more merciful than ourselves, but divine mercy differs in no other respect from human. We pity and forgive an enemy when he relents, and promises reformation not in one particular merely, but in every thing wherein he has offended. So God pardons sinful men upon the condition of universal obedience. Will you ask where

then is his mercy? In many things we all offend, but he forbears to lay judgment to the line and righteousness to the plummet. It is highly criminal to pervert the truth of the Bible, especially when it is perfectly coincident with our own practices. Why should the principles of Christian conduct be less strict than the laws which regulate the intercourse of men?—They are not.—The Bible has not attempted to present them at one view, but has left them in scattered fragments for us to glean with care from its pages. "The just shall live by faith."—"Pure religion and undefiled before God is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—"If any man among you seem to be religious, and brideth not his tongue, that man's religion is vain. But who does not perceive, that to obey exclusively any one of these rules, would be as great a mistake as to suppose that life should be preserved by confinement to a single article of food. Can the christian live by faith alone? Faith without works is dead. Let us hear what the scripture teaches. If a man keep the whole law and yet offend in one point he is guilty of all. If ye have violated the authority of one precept, ye have violated the authority of the whole, for he that said thou shalt not commit adultery, said likewise thou shalt not steal. Equally unscriptural, though not attended with so much danger, is the very prevalent notion that proper worldly enjoyments are inconsistent with true religion. I believe it not only highly criminal to treat with neglect the goodness of providence, but the means of promoting the highest degree of piety, to enjoy religiously the good things of this life. Many of these pleasures spring from the social principles, which it belongs to us to cultivate; otherwise we fall among those denominated in scripture without natural affection. That piety which utterly denounces the world as a source of pleasure, is the spirit of monachism. But let it be remembered there is a love of present objects which worketh death. We well know by experience the tendency of an evil heart. No man can be too careful to obey the precept, *love not the world*: but this detachment of the heart from present things, does not consist in disgust, but in *using the world as not abusing it*. Let every man search for this as for a hid treasure, and remember that he is not perfect until he can derive holy enjoyment from his worldly comforts.

In Lowell, Ms. the work of God, which commenced some months since, is increasingly interesting. On the last Sabbath 42 were admitted to the Congregational church; 40 more are hoping in the Saviour, and more than 50 others are anxious. The interesting state of this infant Church, which was organized last June, and which at present is destitute of a house of worship, will be known in a future number, and facts need only to be known in order to excite the sympathies, and call forth the prayers of the people of God.

Pittsfield Seminary for Young Ladies.—A letter received by the Editors of the N. Y. Observer, from Pittsfield, Mass. says "The Seminary for Young Ladies was opened on the 25th ult. under the superintendence of the Rev. Eliakim Phelps, more than one hundred young ladies have already joined the school, and we are happy to say the spirit of God which has lately wrought such wonders in that vicinity, has begun to exert a benign, and we hope a saving influence on many of these dear youths. About the whole school are the subjects of serious impressions, some are deeply convicted of sin, and several already begin to rejoice in hope,

Miscellaneous.

**REMARKS OF REV. MR. NETTLETON,
ON A SERMON BY REV. MR. FINNEY.**
(Concluded from page 12.)

In the course of the trial this fact has been clearly developed: that the *character* of the religious excitement which he wishes to promote, is just such as all the church and all the revival ministers of my acquaintance, would deplore as the greatest calamity. All who are acquainted with the history of facts on the subject, know that it was on the principles of the sermon in question, that the revival was run out in the time of Edwards, and in Kentucky and Tennessee rising of twenty years since. And all those ministers who do not discriminate between true and false zeal, true and false affections, in their preaching and conversation, and make that difference and hold it up to the view of the world if possible clear as the sun, heartily approving of the one, and as heartily and publicly condemning the other, will turn out to be the greatest traitors to the cause of revivals. They become responsible for all the corruptions which prevail in consequence of this neglect. The neglect of ministers to correct these evils for fear of doing mischief or of being denounced as carnal and cold-hearted, or as enemies to revivals, is extremely puerile and wicked. On the same principle they must not attempt to correct intemperance and profane swearing in church members, lest they should be ranked among the wicked as infidels and enemies to Christianity. The sentiment in question would defend every abomination in religion that could be named. It would soon come to this that the only evidence that ministers are cold and carnal and stupid and dead, is, that they cannot approve of every art and trick and abominable practice in laymen, women and children, in their attempts to promote a revival. And their approbation of all these abominations, would be taken as a good sign and as an evidence that they are *awake*. Whereas none but carnal and cold hearted ministers would be influenced by such mean motives. It is only a trick of the Devil, to frighten the watchman of Israel from his post, that he may get possession of it himself, or what he would like still better, by such base motives to entice and enlist him in his service by compelling him to adopt his own measures. So did not Paul. His two Epistles to the Corinthians contain little else than an humbling disclosure of abominable practices and quarrels about men and measures in promoting a revival. So did not Edwards. Though he was denounced at first, he could not be frightened; but frightened his denouncers, some of them at least, into a public recantation.

Without regard to the abomination, "take heed to thyself," the preacher will be in danger of trampling upon the Divine direction, "In meekness instructing those that oppose themselves."

"The servant of the Lord must not strive, but be gentle unto all men." "Be kindly affectioned, be pitiful, be courteous." He will be in great danger of condemning the "meekness and gentleness of Christ," under the names of "carnal policy" and "hypocritical suavity of manner." The preacher should be extremely cautious what he says against "wisdom and prudence," as a mark of puffing up in his brethren; lest he trample upon the authority of his Divine Master, in the precept given him upon the same point:—"Behold I send you forth as sheep in the midst of wolves: be ye therefore *wise* as serpents and *harmless* as doves." His precept is founded upon the fact that wicked men may become more offended with what is *wrong* in manner, than what is *right* in matter. Hence the preacher may lose their consciences, and the Devil has gained the victory. If the wicked *will* oppose, it becomes us to be careful how we furnish them with

successful weapons against us. If we regard the direction of Christ, even though they rage we may still keep our hold upon their consciences; and so long as we can do this, we need not despair of the victory. But when the preacher has lost the wisdom of the serpent and the harmlessness of the dove, the contest will end in a sham-fight, and the sooner he quits the field the better.

Paul would allow none to be teachers but those of "full age, who by reason of use have their senses exercised to discern both good and evil." Hence he would not license young converts to preach. "Not a novice, lest being lifted up with pride he fall into condemnation,—reproach and the snare of the devil." A powerful religious excitement badly conducted, has ever been considered by the most experienced ministers and best friends of revivals, to be a great calamity. Without close discrimination, an attempt to raise the tone of religious feeling will do infinite mischief. This was the manner of false teachers. "They zealously affect you, but not well." It will be like that of Paul before his conversion, and like that of the Jews who were never converted, "a zeal of God but not according to knowledge." The driving will become like the driving of Jehu, "come see my zeal for the Lord." The storm and earthquake and fire are dreadful: but God is not there.

The design of these remarks is to show the infinite importance of distinguishing between true and false zeal,—true and false affections.

On reading the sermon in question, I was reminded of the repeated complaints which for some time past I have heard from the most judicious, experienced and best revival ministers in the West; the substance of which is as follows: "There are various errors in the mode of conducting revivals in this region, which ought to be distinctly pointed out. That on the prayer of faith. This talking to God as a man talks to his neighbour, is truly shocking—telling the Lord a long story about A, or B, and apparently with no other intent than to produce a kind of stage effect upon the individual in question, or upon the audience generally. This mouthing of words. Those deep and hollow tones, all indicative that the person is speaking into the ears of man and not to God. I say nothing of the nature of the petitions often presented; but the awful irreverence of the manner! How strange that good men should so far forget themselves, as evidently to play tricks in the presence of the great God."

"I have often been struck with this circumstance in the mode of preaching, that nothing was heard of the danger of a spurious conversion. For months together the thought never seemed to be glanced at, that there was any such thing as a Satanic influence in the form of religion, but only as openly waging war against all religion. Such a character as an enthusiastic hypocrite, or a self-deceived person, seemed never to be once dreamed of. The only danger in the way of salvation, was *coldness, deadness, and rank opposition*. On no occasion did the eye ever seem to be turned to another quarter in the heavens."

The last paragraph contains the thought to which I allude. The sermon in question bears striking marks of the same character. It is an important part of a preacher's duty in a season of powerful revival, to discriminate between true and false conversion. Without this, every discerning Christian knows that the work will rapidly degenerate. The most flaming spiritual pride will be taken for the highest moral excellence, and will rise up and take the lead.

Preachers who have not guarded well this avenue in seasons of powerful excitement, have always done more to arrest and disgrace and run out revivals, than all the cold-hearted professors and open enemies of religion together. It was this neglect in some zealous preachers, that run out the revival in the day of Edwards, and which led him to write his *Treatise on the Religious Affection*.

Edwards observes, "It is by the mixture of counterfeit religion with true, not discerned and distinguished, that the Devil has had the greatest advantage against the kingdom of Christ. By this he prevailed against New-England to quench the love and spoil the joys of her espousals, about an hundred years ago. By this the Devil has prevailed against the late revival in New-England, so promising in its beginning. By this he has foiled us, and the daughter of Zion now lies on the ground. I have seen the Devil prevail in the same way against two revivals in this country."

"After religion has revived in the church of God, and enemies appear, people that are engaged to defend its cause, are commonly most exposed where they are least sensible of danger. While they are wholly intent upon the opposition that appears openly before them, to make head against that, and neglect carefully to look all around them, the Devil comes behind them, and gives them a fatal stab unseen; and has an opportunity to give a more home stroke, and wound the deeper, because he strikes at his leisure, and according to his pleasure, being obstructed by no guard or resistance."

"And so it is likely ever to be in the church whenever religion revives remarkably, till we have learned well to distinguish between true and false religion, between saving affections and experiences, and those manifold fair shows, and glistening appearances, by which they are counterfeited; the consequences of which, when they are not distinguished, are often inexpressibly dreadful. By this means, the Devil gratifies himself, by bringing it to pass, that that should be offered to God, by multitudes, under a notion of a pleasing acceptable service to him, that is indeed above all things abominable to him. By this means he deceives great multitudes about the state of their souls; making them think they are something, when they are nothing; and so eternally undoes them; and not only so, but establishes many in a strong confidence of their eminent holiness, who are in God's sight some of the vilest of hypocrites. By this means Satan brings it to pass that men work wickedness under a notion of doing God service, and so sin without restraint, yea with earnest forwardness and zeal and with all their might. By this means he brings in even the friends of religion, insensibly to themselves, to do the work of enemies, by destroying religion in a far more effectual manner than open enemies can do, under a notion of advancing it. By this means the Devil scatters the flock of Christ, and sets them one against another, and that with great heat of spirit, under a notion of zeal for God; and religion by degrees degenerates into vain jangling. And in the midst of this confusion, the Devil has great opportunity to advance his own interest, and make it strong in ways innumerable, and get the government of all into his own hands, and work his own will." Thus much for Edwards.

If ever there was a call for close discrimination between true and false zeal, true and false conversion, the subject of the sermon in question demanded it. And without this discrimination, the preacher could not touch the spirit of his text, nor accomplish any important object. For, the least spark of grace, the lowest tone of right feeling or true love, is in unison with the feelings of all the saints on earth, in heaven, and with those of God himself. And possessing that love, they can all walk together. Whereas, whatsover of eloquence or flaming zeal he might possess without it, Paul would pronounce himself "nothing;" and with it, the least saint on earth an heir of everlasting salvation.

It is of the highest importance that the preacher present to his hearers the distinguishing marks of true religion, the graces of the Spirit, in all their native loveliness; and at the same time, that he detect and expose every counterfeit. Having done this he may la-

bor with all his might to bring them up to the highest possible tone. He may exhort them to the exercise of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and to be kindly affectioned one to another, with brotherly love, in honor preferring one another. That they walk with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. That they let nothing be done through strife, or vain glory, but in lowliness of mind let each esteem others better than themselves. Let all bitterness, aud wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility." He may exhort them to "put on, as the elect of God,—and be covered all over with these shining graces,—bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another: even as Christ forgave you, so also do ye.—And above all things put on charity, which is the bond of perfectness." He may set their hearts all on fire with that heavenly force, "so pure, so peaceable, so gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy";—that is so long-suffering, so kind, envieth not, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked; thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things and never faileth." These are the prevailing characteristics of a revival of religion: Their absence cannot be compensated by flaming zeal.

Nor is it sufficient that these and all other Christian graces be exhibited, and their counterfeit exposed in theory alone. For so hypocrites will claim them all as their own. Profession is not principle. "By their fruits ye shall know them." "Who is a wise man? Let him show out of a good conversation his works with meekness of wisdom."

"Easy indeed it were to reach
A mansion in the courts above,
If watery floods and fluent speech,
Might serve instead of faith and love."

The most important part of the preacher's duty is, to exhibit the evidence of their existence in the heart, by corresponding actions in the life. And this too, by being ensamples "to the flock;" and by carefully copying the example of his Divine Master, "beseeching them by the meekness and gentleness of Christ."

As the time would fail me to complete the subject, Edwards may, in part, supply this deficiency in Br. Finney's sermon. I would therefore take this opportunity to recommend to all young converts a careful perusal of his account of the revival in New-England, fourth part, and what he says on the marks of true humility and spiritual pride, of which the following is a brief abstract:

Spiritual pride disposes to speak much of the faults of others, and with bitterness, or with levity and an air of contempt. Pure christian humility rather disposes to be silent about them, or to speak of them with grief and pity. Spiritual pride is very apt to suspect others; a humble saint is most jealous of himself. The spiritually proud person is apt to find fault with others that are low in grace, and to be much in observing how cold and dead they be, and crying out of them and sharply reproving them for it. The humble christian has so much to do at home, with his own heart that he is not apt to be very busy with the hearts of others, and is apt to esteem others better than himself, and to take most notice of what is good

in them, while he takes most notice of what is wrong in himself. In his clearest discoveries of God's glory, and in his most rapturous frames, he is most overwhelmed with a sense of his own vileness, and feels the deepest self abasement.

It is a mark of spiritual pride, when any are disposed to speak of what they see amiss in others, in the most harsh, severe, and terrible language; saying of their opinions or conduct or advice, of their coldness, their silence, their caution, their moderation, and their prudence, that they are from the *devil*, or from *hell*; that such a thing is devilish, or hellish, or cursed, and the like; so that the words *devil* and *hell* are almost continually in their mouths. And especially, when such language is used towards ministers of the gospel, and others whose age or station entitles them to particular respect. Humility leads the christian to treat others that are in fault with meekness and gentleness, as Christ did his disciples, and particularly Peter, when he had shamefully denied him.

Spiritual pride disposes to affect singularity in manner and appearance, for the purpose of attracting observation. Humility disposes the christian to avoid every thing which is likely to draw upon him the observation of others, and to be singular only where he cannot be otherwise without the neglect of a plain and positive duty. Spiritual pride commonly occasions a certain stiffness and inflexibility in persons, in their own judgment and their own ways. Humility inclines to a yielding, pliable disposition. The humble christian is disposed to yield to others, and conform to them, and please them, in every thing but sin.

Spiritual pride disposes persons to stand at a distance from others as better than they. The humble christian is ready to look upon himself as more unworthy than others, yet he does not love the appearance of an open separation from visible christians; and will carefully shun every thing that looks like distinguishing himself as more humble, or in any respect better than others.

The eminently humble christian is clothed with lowliness, mildness, meekness, gentleness, of spirit and behaviour, and with a soft, sweet, condescending, winning air and deportment. Humility has no such thing as roughness, or contempt, or fierceness, or bitterness, in its nature, which things are marks of spiritual pride, as are also invectives, and censorious talk concerning particular persons for their opposition, hypocrisy, delusion, pharisaism, and the like.

Spiritual pride takes great notice of opposition and injuries that are received, and is often speaking of them. Humility disposes a person rather to be, like his blessed Lord when reviled, dumb, not opening his mouth. The more clamorous and furious the world is against him, the more silent and still will he be.

Spiritual pride leads those who are reproached to be more bold and confident, and to go greater lengths in that for which they are blamed. Humility leads to improve the reproaches of enemies as an occasion of serious self-examination.

Spiritual pride leads to a certain unsuitable and self-confident boldness before God and man. Humility leads to the opposite.

Assuming is a mark of spiritual pride: putting on the airs of a master, to whom it belongs to dictate. Humility leads the christian to take the place of a learner, to be "swift to hear, slow to speak." The eminently humble christian thinks he wants help from every body, whereas he that is spiritually proud thinks every body wants his help. Christian humility, under a sense of others' misery, entreats and beseeches; spiritual pride affects to command and warn with authority.

If young ministers had great humility, it would dispose them especially to treat aged ministers with respect and reverence, as their fathers, notwithstanding that a sovereign God may have given them greater success than they have had.

It is a mark of spiritual pride to refuse to enter into discourse or reasoning with such as are considered carnal men, when they make objections and inquiries. Humility would lead ministers to condescend to carnal men, as Christ has condescended to us, to bear with our unteachableness and stupidity, and still follow us with instructions, line upon line, precept upon precept, saying, "come let us reason together;" it would lead to a compliance with the precept, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Such are some of the marks of spiritual pride and true humility pointed out by President Edwards. The abstract is given as much as possible in his own words. The whole of what he says on the subject deserves the most serious consideration.

The friends of Religion have been so much gratified with that beautiful hymn by Newton, that I shall venture to insert it in my letter:

TRUE AND FALSE ZEAL.

Zeal is that pure and heavenly flame
The fire of love supplies;
While that which often bears the name,
Is self in a disguise.

True zeal is merciful and mild,
Can pity and forbear;
The false is headstrong, fierce and wild,
And breathes revenge and war.

While zeal for truth the Christian warms,
He knows the worth of peace;
But self contends for names and forms,
Its party to increase.

Zeal has attained its highest aim,
Its end is satisfied,
If sinners love the Saviour's name,
Nor seeks it aught beside.

But self, however well employed,
Has its own ends in view;
And says, as boasting Jehu cried,
"Come, see what I can do."

Dear Lord, the idol self dethrone,
And from our hearts remove;
And let no zeal by us be shown,
But that which springs from love.

Your affectionate brother,
ASAHEL NETTLETON:
Rev. Dr. Spring.

MOST AFFLICTIVE PROVIDENCE.

Letter from a respectable individual in Ashfield, Mass. to one of the Editors of the New-York Observer, dated May 28, 1827.

"Clouds and darkness are round about Him."

Dear Sir—The people of this town are shrouded in deep gloom, under a series of disastrous providences that have befallen them in rapid succession within a few days past. On Friday last a number of our inhabitants resorted to the pond near the centre of the town, for the purpose of washing sheep. Seven of them entered a boat, with five sheep, for the purpose of passing over a deep place, to where the water was shoal and more convenient for washing. Just as they had reached the deep place, the boat being overloaded, dipped and went down in about twelve feet water. Three of the young men with much difficulty reached the shore. The remaining four, after struggling for a moment, sunk to rise no more. The father of one of them, standing on

the shore and seeing his son struggling for life, rushed in to his assistance." But being aged, and having all his clothes on, he was seen to disappear beneath the surface, before he could reach the spot where his son was. Alarm was immediately sent through the adjacent village, and within about fifteen minutes from the time he sunk, the hoary headed sire was raised and brought to the shore. The next was rescued within about twenty minutes, and the remaining three within about forty-five or fifty minutes. Medical aid was soon obtained, and the means of resuscitation set in operation. But after the labour of five hours, and in one case eight hours, it was found that the vital spark had been extinguished. Their spirits had fled beyond the boundaries of time, and could not be recalled. The deceased were Deacon David Lyon, of the North Baptist Church, aged 63; his son William, aged 18; Mr. Arnold Drake, aged 23; and the two oldest sons of Mr. Eli Gray, Jr. aged 15 and 13. The two first of whom have left widows and children to weep over their untimely exit. The scene that transpired when the widows, orphans, parents, brothers and sisters of the deceased entered the room where lay the ghastly visages of those dear friends who in the morning left them in health, cannot be described, nor conceived by any one who has never witnessed a like event. The distress was heightened by the consideration that the father of the young Grays was absent on a journey to Michigan, whither he had gone to purchase new lands for the future occupation of his rising sons.

But our tale of grief does not end here. While Mr. Noah Douglass and his wife were returning from the funeral of these drowned persons, on Saturday, the day succeeding their decease, they were met by a messenger with the heart-rending tidings, that their eldest daughter, a sprightly girl of 10 years, was found suspended from the window by her neck, and that her spirit had departed.—On examination it appeared, that being left with younger children, she had conveyed them to a neighbor's, and returned alone to do some work that had been assigned her. She had been into the house, finished her work, and was attempting to leave the house secure, by getting out through the window. She had succeeded in getting her body out, but at that instant the sash dropping upon the back of her neck, compressed her lungs over the sharp edge of the window stool, and effectually stopped her breath. She appears to have died without a struggle, as no marks were made upon the house where her feet were suspended, and no blood or any thing of the kind upon the window. "So fades the lovely blooming flower."

Thus within the space of twenty four hours, six of our fellow beings, all inhabitants of this town, were suddenly called to their account. The funeral services of this lamented child were attended in the public assembly on the Lord's day.

Mr. Nathan Wood and his family, on returning from the funeral solemnities of the Sabbath, were met with the intelligence that their dwelling-house, with all its furniture and contents, was burnt to ashes. The probable manner in which the fire took, and the amount of loss, I have not yet learned. This, in many cases, would have been considered a very serious calamity; as a man in moderate circumstances has been turned out of doors, and with his family thrown upon the char-

itable neighbors and friends. But when viewed in connexion with the disasters which preceded, it appears comparatively small.

Such, dear sir, is a concise history of the peculiarly afflictive dispensations of Providence with which our citizens have been visited, during three successive days. The hand of the Lord hath touched us, and may it work together for his glory and our everlasting peace.—"The Lord reigneth: let the earth rejoice."

Obituary.

DIED.—In Boston, on Saturday May 26th, the Hon. WILLIAM PHILLIPS, in the 78th year of his age.

Gov. Phillips has been remarkable during a long life for the active discharge of the duties of a good citizen, both in public and in private life. He was for eleven successive years Lieut. Governor of the Commonwealth, embracing the whole period of Governor Strong's second administration, and that of Governor Brooks, during which period he performed the responsible duties of a member of the executive council, as he has those of various other important public stations, with uncommon assiduity, fidelity and good judgment. He has long been distinguished as the most munificent patron of all objects of benevolence and charity. He has for a long time, habitually devoted much of his time and much of his property to the relieving of the distresses of his fellow-men, by the most liberal contributions to public charities, as well as by equally liberal private acts of charity, and to the promotion of useful and benevolent objects, and the extension of the means of education, and of moral and religious improvement. His death will, therefore, be regarded as that of a distinguished public benefactor, and will be lamented as the loss of one of the ornaments of our society, and of one of the brightest patterns of the Christian virtues.—At his death he left the following bequests.

To Phillips' Academy in Andover	\$15,000
To the Theological Institution in do.	10,000
To the Society for Propagating the Gospel	5,000
To the Massachusetts Bible Society	5,000
To the Foreign Mission Society	5,000
To the Medical Dispensary	3,000
To the Massachusetts General Hospital, for the sick poor of the city of Boston	5,000
To the American Education Society	6,000
To the Female Asylum	2,000
To the Asylum for Indigent Boys	2,000
To the Massachusetts Congregational Char- itable Society	5,000
Total	\$62,000

At Danbury, on the 28th of May, Rev. CARLOS WILCOX; late Pastor of the North Church in the city of Hartford, and well known as a devout, eloquent, and popular preacher of the gospel.

At Woodbridge, on the 1st inst. Mr. Eden Johnson, aged 92.

At Norwich, Mr. Stephen Davis, aged 54; Miss Hannah Warren, aged 56.

At Franklin, on the 9th inst. Mrs. Abigail, relict of Capt. Ebenezer Hartshorn, aged 84; Mrs. Hannah Edgerton, aged 90.

At Newtown, Elder John Sherman, aged 63.

At Berlin, Mr. Lyman Wilcox, aged 43.

At Athens, Ohio, on the 23d ult. Abel Miller, Esq. of Middletown, aged 50; On the 4th inst. Mrs. — Miller, his wife.

At Plymouth, Mrs. Elizabeth Shelton, relict of Mr. David Shelton, aged 73.

At Goshen, Gen. David Thompson, aged 61.

At Bridgeport, Mr. Joseph Gray, aged 23.

At Patterson, N. Y. Mr. Silas Birch, aged 80; Mr. Elijah Blackman, aged 78.

Poetry.

For the Religious Intelligencer.

DEATH OF FEMALE MISSIONARIES.*Lines occasioned by the death of Mrs. Judson, Mrs. Temple, and Mrs. Hitchcock.**

For Zion's daughters now I weep,
As late her fallen sons I sung,
Again the harp of sorrow sweep,
And tune the sympathetic song.

On Birmah's dark and troubled sky,
A brilliant star of Zion shone;
And those who watched its shining way,
Will grieve to see it set so soon.

And from Melita's ancient isle,
Where Paul the gospel standard rear'd—
The same impressive solemn wail,
Of Zion's mourning voice is heard.

And from Arkansas wilderness,
Where proudly, Savage warriors rove,
Is heard the knell of deep distress,
Tolling the death of those we love.

Mysterious stroke! O storm severe!
That swept athwart her early path,
Removed her from a useful sphere,
And laid her in the dust of death.

But Jesus still doth live, and reign,
Zion is yet by Him beloved,
And He will build her walls again—
And fill the place of those removed.

Grieve not ye missionaries dear,
That she is from your bosoms riven,
When most beloved and useful here,
Tis better far, to be in Heaven.

Tho' now no more your souls rejoice,
To join with her in Zion's songs,
No more her sweet and melting voice,
The Sacred melody prolongs.

Yet now she sweeps a seraphs lyre
And sweet the tuneful strain shall be,
Her song as pure as angels are,
And endless as Eternity.

P. B.

* Mrs. Sophronia Hitchcock, who died at Dwight,
Arkansas Ter. March 3d 1827.

† Mrs H. was eminent for her musical talents.

ANECDOTE.—An old Welch Minister, while one day pursuing his studies, his wife being in the room, was suddenly interrupted by her asking him a question, which has not always been so satisfactorily answered. “John Evans, do you think we shall be known to each other in heaven?” Without hesitation, he replied,—“To be sure we shall; do you think we shall be greater fools there, than we are here?” After a momentary pause, he again proceeded,—“but Margaret, I may be a thousand years by your side in heaven, without having seen you; for the first thing which will attract my notice when I arrive there, will be my dear Saviour; and I cannot tell, when I shall be for a moment induced to look at any other object.”

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